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SOME PROBLEMS OF CULTURAL EDUCATION IN KAZAKHSTAN

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Abstract

The given problem existing in Kazakhstan from long time has been intensified with collapse of the Soviet Union. Kazakh people have felt accruing need of self-identification in new socio-historical and geopolitical conditions. It was especially important with respect to interrelations and interaction of Kazakh people with Islamic, Turkic and Western world. The youth of Kazakhstan especially needed and needs in the light of enormous and amplifying ideological influence from the outside "binding" to own ideals, values and forms of spirituality of Kazakh people, its historically implanted traditions, customs, wisdom of daily life. In question solution a special role is played by education and self-education of youth and, in particular, religious Islamic education. Merits of the outstanding Kazakh poet and educator Abai Kunanbayev in propagation of studying of Russian language and familiarizing through it to the European culture are widely known to the public. At the same time, its follower and relative Shakarim Kudaiberdiev had underlined the importance of traditional belief of Kazakhs-Islam in self-identification and spiritually moral self-standing and nation developments.

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1. Introduction

The given problem existing in Kazakhstan from long time has been intensified with collapse of the Soviet Union. Kazakh people have felt accruing need of self-identification in new socio-historical and geopolitical conditions. It was especially important with respect to interrelations and interaction of Kazakh people with Islamic, Turkic and Western world. The youth of Kazakhstan especially needed and needs in the light of enormous and amplifying ideological influence from the outside "binding" to own ideals, values and forms of spirituality of Kazakh people, its historically implanted traditions, customs, wisdom of daily life. In question solution a special role is played by education and self-education of youth and, in particular, religious Islamic education.

2. Historical aspects of cultural education in Kazakhstan and modern youth

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The Russian and Soviet stages of history of Kazakhstan are the process of acquaintance with European world. Merits of the outstanding Kazakh poet and educator Abai Kunanbayev in propagation of studying of Russian language and familiarizing through it to the European culture are widely known to the public. At the same time, its follower and relative Shakarim Kudaiberdiev had underlined the importance of traditional belief of Kazakhs-Islam in self-identification and spiritually moral self-standing and nation developments. Entrance of Kazakh lands in the sphere of Russian influence in 17-18 centuries has strengthened Islam positions which distribution occurred through the Tatar mullahs with support of the Russian officials who were afraid of strengthening influence of pan-Islamic ideas through Turkey.* The imperial power opened certain possibilities for studying of Islam and Islamic education of people. In order to keep the population of southern suburbs of the Russian empire including the Kazakh population from integration with other Muslim world. The maintenance of Islamic education in Kazakh society after joining of the country to Russia was in many respects carried out by **Tatar mentality and religious learning**. Rod thoughts of Islam were passed through a prism of not Kazakh, but through Tatar view and thinking that should have some negative consequences. During Soviet power division of the state from religion and school from church, the state propagation of atheism up to the collapse of the Soviet Union have left a deep trace in thinking and a life of citizens. This state-party approach was resisted by many parents initiating education of children in the spirit of traditional belief. The youth, thus, had some family possibilities of familiarizing to religions of ancestors.

In the article «the Forecast for tomorrow» the author has visually reflected psychology of the Soviet favourites and has shown simultaneously that the youth never was the passive receiver of influence from the outside: «Youth perfectly sees all. Today it is in a not simply problem situation, but boundary, existential. Under the threat is an existence of the person, its future, its ability of implantation in a reality» and self-standing.

Nowadays Kazakhstan faces a spectrum of possible ways of further movement. From the point of civilization view, it first of all is an experience of the European-western development (a science, techniques, technological vanguard and etc.) experience of many countries has shown that combination of the euro-western civilization with preservation and development of national culture is possible. We should integrate the best achievement of western civilizations without refusing of ourselves, from our Turkish roots and Muslim religion. The modern youth of Kazakhstan in education has stepped far forward in mastering of the western system. However in search of comprehensible spirituality, the clear contradiction between the majority of Kazakh intellectuals of senior generation and modern youth is found out.

Independent Kazakhstan, multinational, multi-religious and multi-confessional adjusts relations with the north and the south, with the West and the East with many cultures and civilizations. In this plan, the possibility of religious education abroad is important for youth of Kazakhstan.

But this opened possibility also generates a problem, as not all foreign educational religious institutions conduct the policy corresponding to the constitution of independent Kazakhstan. Training to Islam is frequently turned to training to political or fundamental Islam, and sometimes worse. In parallel, mass stream of various missionaries, which are inclined to pay attention of Kazakhs more likely to outer sides of religious practices, than on an internal essence of the religion of Islam is observed in independent Kazakhstan. Local, Kazakh spiritual teachers quite often remained helpless under the impact of the Arabian, Pakistani, Turkish and other teachers from abroad, who had much stronger organized and material support, the possibilities of publishing and distribution of religious-educational literature. The thesis of foreign missionaries, who possessed a sufficient experience and possibilities, had opened own colleges and academies, which appeared as the centres of distribution of idea, not always useful for spiritual development of youth of Kazakhstan.†

Some of these ideas and consequence of their distribution among youth will be considered in given article. To note that many consequences of their distribution are faced by Germany where the problem of Muslim "ghettos" and "Islamic islets" are accrued, especially in big cities as Berlin, Hamburg, Munich,

Dortmont and etc. Today for German scientists and politicians it became clear that this problem couldn't be resolved purely by legal, administrative and ideological means. It is necessary to get involved social and economic mechanisms and influence levers. The majority of Muslims in Germany is self-isolated on an ethnic, cultural and confessional basis. Breaking thus both the constitution of Germany, and many elements of legal establishments operating in the country (in the field of a family law, education of children, relation between women and men and etc.).

The majority of teachers of the Republic of Kazakhstan based on the Soviet ideology of education of youth gradually came to the conclusion that for independent Kazakhstan the new concept of education reflecting challenges of time and considering cultural features of the Kazakh people is necessary.

In religious space of Kazakhstan, classical Islamic values intertwined, as well as their regional specific interpretation and even deviations from them. For understanding of a religious situation in modern Kazakhstan, it is necessary to allocate, in my opinion, a number of the most important factors showing all complexity of this situation.

1. The first factor is connected with specificity of history of formation and establishment of Muslim religions of Kazakh people. This feature was expressed in influence in a current of centuries of nomads, Islam and Orthodoxy simultaneously. It should be reflected in national-regional specificity of religiousness of Kazakhs.
2. The religion always has been still involved in realization geopolitical aspiration and political programs on repartition of spheres of influence in the Central Asia and Kazakhstan.
3. The state propagation of atheism in days of the Soviet power, without having managed to reach the overall objective – full refusal of the population from religion has extremely impoverished at the same time world outlook installations of the population, in particular in the field of belief, understanding of the importance of the last for human life filled with spirituality.
4. Level and degree of religiousness of the population, in particular youth and dynamics of change of religiousness is also an important factor.
5. The separate important factor is mutual relation of the state and religion, religion and a policy, religion and the state education system and education.
6. The factor of interaction of national culture of comprehension of an accessory to umma, to the world community of Muslims and private responsibility before both needs in constant steadfast attention of researchers.

Islam is the comprehensive way of life including beliefs and ceremonial practice, which find in itself a place in a wide context of adjustable public relations. This understanding of Muslim belief is inherent in the majority of representatives of Kazakh people. Muslims at least in two cultural spheres; one of them – innateness and absorbed with milk of mother-local culture of native land, an ethnic environment, another – got and realized accessory to Islam.

Experience has shown that during religious studies reading in high educational institutions, representatives of different religions and faiths aspired to actively influence on the maintenance of similar courses. Quite often, depending on understanding of such influence among listeners and students undesirable consequences (for example, recognition of any religion or faiths of the best) were marked as well. Therefore it is necessary especially strictly treat scientific side during drawing up the content of such approach.

It this incompetence in many respects – a consequence of propagation of atheism, in which one outlook, dialectics materialistic was considered as right. Other reason – inaccessibility of Soviet intellectuals to primary sources (to works of fathers of church, outstanding Muslim scientists and etc.). Nowadays, it is possibly a lacks of a similar course are connected with that that teaching departments of high schools search the help not from philosophers or scientists, but from representatives of religions.

Let's give some examples of thoroughly fixed receptions of propaganda at reading of a course "religious studies" in favour of those or other faiths. Among a student's active negative tendencies have been noticed. The reason for that was training of bases of religion by representatives of those or other faiths. Basing on materials of the centre of humanitarian researches it is possible to see that, despite itself positive fact of growing erudition of the population in the field of religion, in sphere of non-professional formation negative tendencies have appeared; poor-quality training of bases of religions, participation in educational process of

representatives of faiths without opinions of parents and children on this question. Though 85,3 % of respondents-students didn't face last years with problems, connected with their religion, nevertheless, some of respondents noticed that during study such problems arose with them. As research shows, in some cases teaching departments of educational institutions has provoked these conflicts.

Participants of focus groups of various regions confirm it and bring examples of the conflict situations when the teaching department of a higher educational institution appeared as initiators. Most often similar conflicts arose because for reading of a course "religious studies" representatives of different faiths who demanded observance of certain initial ceremonies were invited. Their requirements caused indignation of the students demanding reading of courses by secular experts: "We had problems when teachers – philologists, experts of Turkish high schools forced to study any canons in the compulsory form. Examination or test depended on it.[‡] It is traced that, the faculty not in a condition to teach religion bases on the right level. Without speaking about quality of the teaching material content. Judging by the problem of education representatives having an insufficiency of knowledge on bases of religion or incompetence in the field of religious belief. It is necessary to notice that in religious studies teaching in secular high schools separate teachers not quite in imagined essence of assigned functions. Quite often such teachers called listeners for ceremonial activity though they should explain only bases and an essence of such ceremonies and leave them a choice as their legitimate right. Here an example of such reactions of one of the listeners on a course of sociological poll on appeals of some teachers to make ceremonies: "It is supposed 5 times namaz.

The subject was called «Spiritual enrichment». But at that time, I worked and studied. I can't read 5 times namaz. I have refused".[§] Shariyat as a complex of legal norms, principles and rules of behavior, religious life and acts of the Muslim in Kazakhstan hasn't affirmed owing to syncretic character of Islam in Kazakhstan and long influence of communistic ideology on its population. At the same time it is necessary to notice that since 16 centuries politicians of introduction of classical Shariyat in steppe were observed, but all of them came to the end with failure. We will note, for example, that since the most ancient times position of Kazakh woman sharply differed: they here had the same rights as men; the Kazakh women – Muslims didn't carry parandzha.^{**} Kazakhs after Islam acceptance continued to respect traditions and religious view of far ancestors, have kept even many of them. But there was and today is still attempts of violent planting of norms of Shariyat though it in the classical kind doesn't correspond to socially-spiritual realities of a modern Kazakhstan society and besides its maintenance are observed and remains under thought more often by young Kazakhs. Due to this, attempts of violent planting of classical Shariyat can lead to indignation and even occurrence of the doubt in correctness of Islam as a whole.

3. The Conclusion

In modern Kazakhstan, there is a sharp problem of correlation of religious and secular education, both in respect of the content and in plans of organizational and personnel. Necessity of the state delicate intervention for a current situation is obvious, general provisions of such intervention and its possible forms are reflected in the Constitution of the Republic of Kazakhstan in the law and the arch of religion and other legal acts. So, the Constitution of the Republic of Kazakhstan states that our country will build a secular, democratic, civil society of social orientation. It is represented to us that underlining in the constitution of the Republic of Kazakhstan of good breeding and democratic character of a society of Kazakhstan is connected that, the population of Kazakhstan, including its Muslim part and nowadays doesn't differ by high religiousness. At the same time, it is necessary to notice that Islam influence in the country has considerably amplified. For comparison it is possible to take the conclusions in the given problem of skilled professor Rau I.A., who investigates for a long time a problem being based on the developed materials of experiences of EU, the Central Asia, Caucasus and the socio-humanitarian sciences. He gives estimation to behaviour of Muslims

in Germany. The Muslim-Deutsch is obliged to observe both the Constitution of Germany, and the Koran. In public and state life the Constitution has a priority. Who in these spheres puts requirements of the Koran above Constitution requirements, that opposes itself (himself) to the German state and a society.

For what given comparison? Seems that, Germany, with problems of immigrants and Kazakhstan entering into the Islamic world, with a problem of Islamic education The parallel such is traced that in Germany “parallel communities” appear at the expense of immigrants partly, from the Muslim countries, and in the Kazakhstan society “parallel communities” appear from among local population in particular education sphere youth. Labour immigrants of education sphere and enlightenment create such “parallel communities”.

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